



UTILITY OF PHRENOLOGY.

A Lecture,

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It is not sufficient in this Utilitarian age to prove that Phrenology is true, but the query meets us at every hand—Suppose it be true, “*cui bono*,” of what practical use is it to the community?

I will endeavour to answer this legitimate query as clearly as possible. Physiology and Phrenology are so intimately connected that we cannot present the claims of the latter without first considering those of the former.

Physiology makes us acquainted with the laws of life and health. In order to obey these laws we must have a knowledge of them; in fact, if we live in obedience to the dictates of nature we must know how to live. The mechanic understands this principle as applied to machinery. The more delicate its construction the greater is the necessity to know how to manage it; for, if neglected, it soon gets out of order. The same rule applies to human machinery. Man is a physical, living machine, made in accordance with certain principles, and governed by distinct laws. In proportion as these are understood and obeyed will there be health and happiness. This is seldom the case, and the result is that children are very frequently deranged in their constitutions.

They have not only feeble vitality when young, which prevents that harmony between one part of the system and the whole, sufficient to produce perfection of organization, but their growth has been stunted by bad food, and the child that otherwise might have been distinguished as a prominent individual in society will drag out a miserable existence, in pain and sickness. We should know how to feed and keep the body full of life and vitality, to give every function its due attention, to take sufficient exercise, so that the muscular system shall continue active while life lasts, should understand the nervous system

so that the brain will not wear out the body. A person has the full control of himself in proportion as all of his powers are brought into use.

Our systems of education are defective, and must be remedied before children can receive the training requisite to give them that complete power and influence that belong to their organizations. Many suggestions can be made with reference to the Utility derived from a knowledge of Physiology, but it is not my purpose to enter minutely into a presentation of this subject. I therefore leave it with these general hints that if parents and teachers understood physiology and taught it to their children, the latter would have stronger and better constitutions, greater perfection of organization, more control over their physical powers, and sufficient life and energy to enable them to go through the world more successfully.

The advantages of a knowledge of Phrenology are many, viz., it teaches, firstly, self-knowledge; secondly, how to develop the organization as a whole harmoniously. Thirdly, it enables us to govern and educate each faculty, to control the propensities, to cultivate and direct the moral feelings. Fourthly, it indicates the particular calling or pursuits by which every one may succeed in life. Fifthly, it enables the parent to be more faithful in the discharge of his duties to his children. Sixthly, it assists in the choice of servants. Seventhly, it is an important aid in the practice of the different professions. Eighthly, it teaches charity for the frailties of others. Ninthly, it makes valuable suggestions for the treatment of criminals. Tenthly, it gives many important hints with regard to the cure and prevention of Insanity. Eleventhly, it enables a person to choose an agreeable, congenial companion for life. Twelfthly, it teaches that moral perfection is the most desirable end to be attained in this life.

That Phrenology gives to us self-knowledge, the most important to be gained, ought to be a sufficient reason why the community should be interested in its doctrines. It helps us to understand mind in the abstract, and to comprehend our own individual natures. We see by the light of Physiology that we have a body, and that it is composed of parts and functions. The mind is not only a unit, an individual whole, but it is made up of parts or separate powers that were given to us to enable us to discharge certain duties, to sustain certain relations in life. These powers of the mind are distinct in their action, and require an individual organ, the brain, through which they can be manifested.

We learn by Phrenology what our own peculiar powers are, our weak and strong tendencies of mind, the direction they take in the development of our excesses and deficiencies. We learn how to shield and guard ourselves against those circumstances that would lead to an excess in the one case and a failure in the other; for man is not fated to be always in a certain position, to develop in a prescribed course, to have the same quantum of mind or education. He may have more or less within the limits that belong to a human being.

By understanding our capabilities we are enabled to make more of ourselves, to attain a higher standard, than if we were entirely ignorant of those powers of our nature.

A knowledge of Phrenology helps us to understand our neighbour and comprehend the peculiarities of his disposition. I examined the head of a man in prison who had been committed for manslaughter. He had spent nearly his whole life in prison. I said to him, "How long do you stay out of prison when you are released?" He replied, with much assurance, "Sometimes I stay out a whole week, but if any one insults me I am bound to fight." The warden of the prison told me "that he was one of the most unruly, unpleasant, and turbulent spirits among the six hundred convicts in the prison, and gave them more annoyance than any other one." The warden could not understand why this should have been so, but it was no mystery to me, for I saw that he was badly balanced, full of extremes in organization, possessed of weak and strong qualities of mind, and was lacking in that harmony necessary to produce consistency of conduct: the consequence was, that he led a wild, wayward life. Such a person should have been surrounded by controlling influences, that, by careful training, might have prevented his career of crime.

The man who comprehends all the functions of the body, the organs through which these are manifested, the laws that regulate them and obeys those laws so as to secure their full development, who understands the different powers of the mind and their legitimate action, has much the advantage of one who is ignorant of these relations, and leads a careless life.

Man is great, powerful, and influential in proportion as he possesses knowledge and uses it to a good advantage, and the highest knowledge we can acquire is that which will benefit ourselves and the human race.

We see in the light of Phrenology that there is a great diversity among men. This does not arise from the fact that one person has more powers of mind than another, or that the primitive faculties are not the same, but there is a difference in the degree, quality, activity, and clearness of mental action, in the quality of the bones and muscles, in the control over muscular strength. All human beings have the same number of bones, muscles, veins, arteries, and nerves. But there is a vast difference in the quality of the blood, in the texture of the skin and muscle, in the susceptibility of the nerves.

It is the function of Physiology and Phrenology to explain the above mental and physical differences, and consequently the great variety of character among men.

Phrenology teaches us not only what our powers are, but what we are capable of becoming. The human race have yet to learn the extent of their capabilities. Man may be compared to a lion, confined in a cage, who has never had the opportunity of killing the animal whose carcase he eats. He has only to gnaw the meat from the bones and has not tried his strength in catching his prey.

The student, perhaps, has laboured hard to get his lesson in Greek,

has racked his brain to understand it, but has not yet learned to study, for his mind has never been disciplined, otherwise it would have been an easy task. Those who know how to work physically can labour for many hours without friction, whereas others find a small task very irksome, and accomplish it only by making great efforts.

By exercising the mind harmoniously we can accomplish a great deal more than if we developed only one or two faculties, while the others remain dormant. A speaker, for instance, can stand and speak for three hours, and not be as weary as an auditor who sits and listens, or one who stands while hearing. The speaker stands during the whole address, but he is thinking, speaking, and gesticulating. He works with his whole body and mind, and this takes away the consciousness of fatigue; while the person who stands for three hours without doing anything beside listening often becomes very weary though he may be interested. There is always more fatigue connected with the exercise of one faculty of the mind without the harmonious action of the other powers.

Phrenology teaches us our appropriate sphere in life. It is a fact that human beings are graded. The same holds true in the animal, mineral, and vegetable kingdoms. We should endeavour to discover where we naturally belong, to the upper or lower strata. It is in vain for us to attempt to adapt ourselves to a sphere which we cannot fill or which we cannot attain, unless we have the organization to sustain ourselves in it. We may improve our condition, but we can never go beyond our mental and physical status. The oak can never be an elm, neither can a horse change himself into a lion.

Certain natural qualifications give us an adaptation to a certain sphere, and we should be content to attain the greatest degree of perfection in that sphere. A man accomplishes the most when he is pursuing that occupation by which he can use his talents to the best advantage, so as to be in harmony with the natural tendency of his mind. If a man over-exerts himself to gain a certain position, the extra effort consequent upon doing this will disqualify him for the position when he secures it. If he overtax himself to master something which he has not the strength of mind to grasp, he injures himself by his vain and futile efforts. There are some men who are physically so awkwardly made that the best of tailors cannot fit them with a coat. They may measure the men again and again, and yet their clothes, when finished, only hang loosely, as though not made for them. There are others who appear well in their old suit of apparel. The difference is not in the tailor who cuts the garment, but in the men. There is the same diversity in the tone of mind as in the body. Some men are elevated and original in their ideas, while others have not the power to think or comprehend abstruse subjects. They are on a lower plane, are satisfied with an inferior position, but in the spheres where they are adapted they may attain a fair degree of success.

Phrenology is of great advantage in every department of domestic life. Suppose a family wish to adopt a child to whom they can leave

their name and property. Without this mental guide they may go to a place where children are to be found, and, perhaps, select a child who has a bright eye and a fair face. They may legally adopt the child, but when they find out its character they discover that they have introduced into their family an unpleasant member, and that their benevolence is thrown away upon an unappreciative object, who will bring reproach instead of honour upon their escutcheon; and many individuals in America understand this fact so well that when they wish to adopt children they bring several to my office in New York, and abide entirely by my decision. In a vast number of instances I have selected children for those who have desired it, and have based my choice entirely on phrenological data.

Phrenology can be of great aid in the selection of servants. This is a matter of considerable importance, for the comfort of the family so often depends on the faithfulness of the servants. If you want a servant with good memory, you must see that the central part of her forehead is full and her eyes not sunken, otherwise she will forget your commands as fast as you give them to her. If you want one neat and orderly, unless she has a full eyebrow at the corners, she will not possess those qualities. If you wish one who has taste, she must be broad in the temples in the region of Ideality. One to be faithful in the charge of the house, should have large Cautiousness, with a fair degree of Acquisitiveness and Secretiveness. If you need a nurse, to take care of the children, she should possess a domestic organization; for if the Social brain be fully developed, she will instinctively love children. If you do not take Phrenology into account, you may follow the example of a certain lady who wished to hire a nurse for her children. She asked the person who applied, if she liked children. The servant replied, "Oh, yes, ma'am; I like children very much!" at the same time looking very pleasant. She was engaged; but her mistress soon discovered that she made a practice of eating the child's supper, and putting her to bed without any. The girl was anxious to secure a situation, and said she was fond of children to obtain one, when she would have, perhaps, been better adapted to cook or to sew. If the mistress had understood Phrenology, she might easily have seen if the girl had Philoprogenitiveness, Benevolence, or a selfish nature. The result was, that she was soon sent away. If you can select a servant phrenologically, you will have a good one. In the Southern States of America, where they have been in the habit of buying slaves, the masters used to say that it was much better to call in the aid of Phrenology than to buy at random, or by recommendation; and I have been many times asked to go to decide upon the developments of different slaves who have been in the market.

Phrenology is of incalculable aid to the parent in the training of his family. It is supposed by many that the parent knows what to do with his children; but this is not the case in a majority of instances. The child is continually being developed, and its disposition depends very much upon the means brought to bear upon it. If a parent only

understood the phrenological developments, and knew at a glance the organs naturally small and deficient, and also those in excess, he could educate the child before it is fully developed. If, for instance, Cautiousness is very strong, before the child is old enough to exhibit the abnormal action of the faculty, the parent could keep away those dangers that would unduly excite it and render the faculty too active. Cautiousness frequently becomes morbid in action by the way in which it is educated; and many persons, in their attempts to govern their children, do them more harm than good.

A child, who attended a public school in New York, was sent into a dark closet for a punishment. She had large Cautiousness, was very nervous; and the teacher said to her, "I don't know what there may be in that closet, but I think you will not behave badly again." The child was frightened almost out of its senses, and might have been ruined for life by the fright. Some parents encourage the fears of their children by allowing the light to burn in the room at night, and run to them in haste if they chance to awaken, as though there was great danger. It requires judgment on the part of the parent to know just the right course to pursue. It is a principle of mind that an active organ in one person excites the same organ in another. Many are not aware of this, and give vent to the faculty they wish to check in their children. A very solicitous mother wanted me to tell her how to manage her unruly boy. My reply was, "manage yourself." On inquiry, I found that both father and mother smoked, chewed tobacco, drank spirits, and quarrelled with each other; and both exercised their temper upon the boy by beating him every day, and then thought it very singular that their boy should have such a bad temper. Many feed their children with exciting, stimulating, and highly-concentrated food, and they are surprised that their children are not quiet and good-natured.

If the parent found Destructiveness very large in the head of the child, before it had shown passion, he would know that it would not be well to use force or coercion in its government, and that its temper should be quieted rather than the opposite. A clergyman in Bennington, Vermont, who had heard me lecture on this subject, invited me to visit him. I did so; and saw his son Henry at his home. He was then a young man; but the father related to me the following anecdote about his son, which occurred when he was a little child. His mother put him to bed one night; but before he was fairly asleep, the rats began to run between the floor and the ceiling of the room below, and made a great noise. Henry was aroused, and thought the rats were after him. Being frightened he cried very loud, and his mother in vain tried to pacify him; but she was obliged to take him up and get him to sleep in her arms. When the father came home, she told him what a time she had with Henry. "I will try my hand with him to-morrow night," replied her husband. When the next night came, the father took Henry to bed; but as soon as it was quiet, the rats began to run and Henry to cry. The father attempted to quiet his fears, but he clung to him with such a nervous grasp, that the father thought he

must try another expedient ; so he told Henry to lie still for a few moments alone, when he would return to him. He soon brought a large stiek, and said pleasantly to his son, "Harry, I would not be bothered every night with these rats, take this stick and beat them away." Henry's hair stood on ends, his heart was in his throat, and he hardly dared to stir ; but seeing his father strike the floor with it, he summoned courage, and taking the stick he pounded on the wall, crying, "Go away, old rats, and do not trouble me any more !" It was now the turn of the rats to be frightened, and run off. The father then said, "You see, Harry, the rats are afraid of you ; keep that stick on your bed, and every time the rats come, do you get up and drive them away." Reason and expostulations would have been useless, but this little experiment balanced his Cautiousness, so that from that night his parents had no further trouble with him ; and Henry confirmed the statement of his father, and said he should never forget his terror for a few nights.

A father wished me to examine his son's head. I told him that the power of the brain was in the superior, coronal part, and that he was much inclined to think and study ; that he should be out more in the open air, and have active exercise rather than close confinement, so that his bodily functions might be strengthened—his physical and mental organizations balanced. The father accordingly sent his son into the country, made him lay aside his books for awhile, and in a few years he became a fine, healthy lad, and then had physical stamina enough to sustain severe mental exertions.

I visited a school where there was a young girl, 13 years of age, with a large brain and feeble body. She was the winner of all the prizes, from young ladies of her own age to 16 and 17 years of age. I told her parents, if they would save her life, to take her from school for one or two years. She pleaded with tears to remain at her studies, for she was very fond of her school ; but finally, when she heard that the only alternative was to do this or die, she submitted. In a few years she became a blooming young lady, and then pursued the studies more fitted for her years. Precocity is interesting to parents, but not to the physiologist. A mother in Natchez, Miss., went into the room where her little boy and a small coloured boy had been playing. She saw a pillow on the fire burning, and said to the slave boy, "Dick, who did this ?" "I didn't, missus." "Who did it ?" Dick looked at her son, but did not dare to say that it was John. The mother in anger said, "John, did you throw the pillow on the fire ?" John made no reply. The mother shook him, and said, "Tell me, or I will punish you severely." Finally, John cried out sulkily, "I didn't know it would burn !"

Frequently parents make their children tell falsehoods by the way they question them concerning their shortcomings. Many threaten to send for the doctor to bleed, blister, and give bad medicine to their children, if they do not behave ; and then, when it is necessary for the doctor to come, the child will not yield to his treatment or take his

medicine from fear. Parents require much judgment and knowledge, to discharge their duties faithfully. Teachers frequently do not see or understand the natural differences in their pupils; and hence, many children lose their health and have their constitutions broken, because they have the ambition to study, but not the vital stock sufficient to secure the balance necessary for health: some need urging in their studies, and when the vital temperament is developed, there is not so much danger for the child to study as when the brain is very large and the body weak. All teachers would be more successful if, by the aid of Phrenology, they trained their pupils with reference to their mental capacities.

Phrenology would be of great benefit to the artist. He wants to represent Nature, to give life and character to the individual, to bring out each group in its peculiar light, to represent the natural attitude of the body, to secure the expression of the face, and to delineate the manifestations of the mind in the expression as well as the contour of the head. An individual, painted by an artist who understands the workings of the mind, stands out from the canvas in life-like characters. If an artist wishes to paint a Judas and a Jesus, he finds a great difference in their characters, which is in organization as well as in disposition. And if he is a true artist, he will paint them so faithfully that it will not be necessary to write the name of each upon the picture. Very few artists have taken into account the real form of the head. They may produce a beautiful picture, but will fail to notice some of the most prominently striking points. It will be smooth without the contrasts between light and shade, so as to represent a correct delineation.

Phrenology would be of great advantage to physicians; for, by no other system of Mental Philosophy can they understand the action of the human mind upon the body. Their profession brings them into personal contact with individuals, and Phrenology would aid them to perceive the subtle relations between the mind and certain parts of the body, the effect of the mind in resisting medical treatment, and they would be better enabled to manage their patients. A young lady with large Destructiveness, Firmness, Self-esteem, small Ideality, Imitation and Causality, and a strong muscular system, was taken ill. She took powerful medicines, but her physician could not understand why his treatment was of no avail. By her "will—power," she opposed or thwarted the efforts of her physician, and seemed to be beyond any influence that could be brought to bear upon her case. If her friends had only understood her disposition, they would have pursued an entirely different course with her, which would have been more beneficial. Many diseases arise from a morbid condition of the mind, and persons who are thus affected need mental medicine. Some become dyspeptic, gloomy, broken down, and thin in flesh, because they have lost a child, a companion, property, or have met with some disappointment. It may be connected with their affections or education. Such have sometimes sunk into a desponding state of mind, and are

unfitted for society; though they may be naturally warm-hearted and genial in their nature, yet, for the time being, are unable to exchange thoughts and feelings with others. A person frequently takes to his bed, not because he is physically but mentally ill, as the following fact will show:—A gentleman in Yorkshire, where they are remarkable for the power of their love natures, became attached to a young lady, was engaged to be married, but for some cause was disappointed, and the marriage did not take place. The effect on his mind was so great as to completely prostrate him. He took to his bed, and did not rise again while he lived for thirteen years. The disappointment affected his physical system, and he felt as though he could not make any further efforts.

Another gentleman was disappointed in love in the same county. He went to bed, and remained there for three years, when some of his relatives called at his house and took him out of bed into the street, and carried him back to his bed. A few evenings after, they took him up again, dressed and led him into the street, and left him to get back as well as he could. His energies began to be enkindled from that time, and he finally recovered. Several other similar instances might be given. In some cases Acquisitiveness has the entire control, so that all the other faculties of the mind are absorbed in the effort of money-making. With some it may be Combativeness or Destructiveness. While others yield to the excessive influence of fear, and are so timid that they can do nothing. Sometimes Hope is excessive, and then the reverse is true. All these excesses warp the mind and prevent a person from having that balance of judgment necessary to success. Give to those persons who are ill mentally, society, and they will begin to rally without any other stimulant or external means.

When in New York I have lectured to a medical class on Mental Philosophy, and have observed the great influence of the mind in all the diseases of the body, consequently have collected many facts to prove it is quite necessary to understand the mind before the body can receive the proper treatment to restore the balance when lost. Every medical institution might receive much benefit from these considerations, and I have much pleasure in learning that physicians are beginning to look at this subject in the light which its importance demands.

Dr. Vimont, of Paris, was appointed to investigate the claims of Phrenology and report upon it. He was an unbeliever, and collected thousands of specimens of animal skulls, in order to disprove its tenets, but when he examined the testimony that was written in unmistakable characters upon the skulls of animals, and saw a correspondence between their known dispositions and the conformation of their skulls, he made a *most overwhelming* report in *favour* of Phrenology.

William Gregory, M.D., F.R.S.E., declared "that he was so firmly convinced of the truths of Phrenology that he strongly recommended the writings of Gall and Spurzheim to those who are anxious to learn their adaptation for particular pursuits."

Dr. John Elliotson, F.R.S., has said, "That he is convinced that

Phrenology is true, and as well founded in fact as the sciences of astronomy and chemistry."

Sir William Ellis, M.D., late physician to the great lunatic asylum for Middlesex, says, "I candidly confess that until I became acquainted with Phrenology I had no solid foundation upon which I could base my treatment for the cure of insanity."

Clergymen can be greatly benefited by understanding Phrenology. To present Theology to their hearers indiscriminately will not have as good an effect as a more complete elucidation of its principles in their application to the different mental peculiarities. Some suppose that if a minister has grace that will be sufficient, but the more elevated the organization of the spiritual teacher, the greater measures of grace will he receive, and the more he understands the mind and its manifestations, the more harmonious will be his own mind, for he will see the necessity of restraining the stronger faculties and cultivating the weaker. Besides, he must not only be fitted himself for his work, but must suit the truth to the comprehension of the hearers. Some soar too high, while others aim too low. Many have been prejudiced against the Gospel, simply because the minister did not know how to present the truth acceptably. I am acquainted with many clergymen who have great faith in the practical advantages of Phrenology, and, without exception, they are pre-eminently successful in their ministry, and attract large audiences, because they know so well how to adapt their teachings to the wants of their hearers. Rev. Henry Ward Beecher, who preaches to a congregation of three or four thousand every Sabbath, boldly proclaims his belief in Phrenology as follows:—"If there were no systems of mental philosophy except the old schools of metaphysics, I would defy any man to obtain by means of them any clear idea about the soul, for at best they are of but little more value than so many cobwebs. Men may study them, however, if they have a taste for them. If a man loves logic and discussion, let him take one of the old metaphysical philosophies, and he will have means of busying his mind until he grows tired of such business. But if a man wishes to know practically of what he is made, if a man wishes a knowledge of human nature, for definite practical purposes, there is no system which will aid him in acquiring that knowledge like Phrenology; not interpreted too narrowly or technically, but in its relations to physiology and the structure of the whole body. And I may say here what I have never said in the pulpit, that the views of the human mind, as they are revealed by Phrenology, are those which have underlaid my whole ministry; and if I have had any success in bringing the truths of the Gospel to bear practically upon the minds of men, any success in the vigorous application of truths to the wants of the human soul, where they are most needed, I owe it to the clearness which I have gained from this science, and I could not ask for the members of my family, or of the Church, any better preparation for religious indoctrination than to put them in possession of such a practical knowledge of the human soul as is given by Phrenology."

Archbishop Whately, of Dublin, declared "that the treatises of phrenologists employ a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart, and other writers of their schools, and that all the moral and religious objections against the doctrines of Phrenology are utterly futile;" and even Rev. Thomas Chalmers, D.D., gave his testimony, "that Phrenology has added a new and verdant field to the domain of human intellect."

Phrenology helps us to understand the legitimate action of the mind as a whole, and the influence of the various faculties individually. If we eat what we need, we shall exercise the faculty of Alimentiveness, in accordance with the demands of nature. But let us eat too much, and disease is the result. Suppose twelve men drink from the same bottle the same kind of ardent spirits, and all become intoxicated, one will be foolish and seem demented; another is exceedingly benevolent, and wishes to give away all his money; the third manifests anger and ebullition of temper; the fourth wit and sarcasm, and so on. It was not what they drank that produced the difference in their conduct, but it arose from the peculiarity of their organizations which they manifested under the influence of a strong potation. If we exercise Combateness and Destructiveness in overcoming the obstacles that are in our way, we develop the faculty legitimately, for no one can succeed in any kind of business unless he have considerable force of character and executiveness, which these organs give. But if we are in constant litigation with our neighbours, and are continually quarrelling without a cause these faculties become deranged in their action. Frequently murderers and desperadoes have Destructiveness and Combateness no larger than the most pacific man in society, but they are not restrained by the moral faculties in the former case, and hence we see only the perversion of faculties which are good when their legitimate action is developed. Suppose we accumulate property for our wants, and to facilitate rational enjoyment, we shall give a proper exercise to Acquisitiveness, but if the faculty becomes morbid and craves what does not belong to us, we shall not sufficiently respect the rights of others, and then this faculty will be prevented. Mr. Hudson, "the Railroad King," was at first a reputable tailor. Not satisfied with this calling he commenced business for himself, and becoming suddenly pious, he prayed over the dying moments of a sick man, who left him several thousand pounds which ought to have gone to the widow, who was thus reduced to want. The "King" invested this money in a railroad, and then commenced his speculations, and so great were they, that he had only to express an opinion in a particular branch, when lo! stocks went up or down as the case might be. He would buy into a poor road, others hearing of it thought it must be good property, and rushed to the purchase; when the stock was high, through his officials he would sell out and buy again. By-and-by so many were ruined by his unscrupulous schemes that he gradually lost his power, and now in disgrace is obliged to wander in a foreign land. If Conscientious-

ness had been larger, or Acquisitiveness smaller, he might have excelled as a business man, and been a distinguished member of society.

Legislators and judges might be greatly benefited by a knowledge of Phrenology. No one at this day will deny that there is a greater accountability in some actions than in others; that there are degrees of crime and guilt; that some are not a law to themselves, for their tendencies to commit crimes are almost uncontrollable. I wish to impress the idea that Phrenology is not responsible for these shortcomings in individuals. It only points out the fact and gives the remedy. There are others who can control their propensities and are a restraint to themselves. I have again and again selected in prison the criminal convicted of particular crimes by the form of the head. There was a lad, about fourteen years of age, convicted of the crime of murdering his father in the State of New York, a number of years since. Mr. Seward was Governor of the State at the time, and when he saw that the boy had an idiotic head, with no reasoning faculties, but strong propensities, said he would not be guilty of his death without seeing more of the boy, so he took him to his own house to spend a few days, in order that he could watch his movements. He thereby became convinced that the boy was idiotic, and he declared that, believing in Phrenology, he would not hang a boy with an idiotic brain, so the lad was sent to prison for life. A few years after that time, not knowing the above circumstances, I visited Auburn State Prison, one of the largest in America. The warden brought a number of convicts into the room for me to examine their heads. Among them I pointed out one, of whom I said, "that if that young man had been convicted of a capital crime he was not responsible for it, because he had neither the moral nor the intellectual faculties, but that he should be restrained, to prevent his injuring any one, for his Destructiveness was immensely large." Then I was informed who the young man was. It was better for society that he should not have his liberty, because he could not control his own actions, and he was treated very kindly in prison.

As I have said, there are natural tendencies to various classes of mental excess, and law should be administered according to these strong predilections. An individual, for instance, is perhaps guilty of a crime, but not as much so in comparison with another who has committed the same deed. Suppose two persons quarrel and fight: one is murdered by his antagonist, who has small Destructiveness and large Benevolence. Two other individuals fight, but the murderer in this case has large Destructiveness and Combativeness, with only moderately-developed Moral organs. These parties are brought to trial for manslaughter. The man who had the smallest organ of Destructiveness, joined with large Benevolence, would be more guilty than he who possessed large Destructiveness and small Moral faculties. Both should be pronounced guilty, but the one with a better organization has sinned against greater light, and deserves a more severe punishment. In the annals of crime, what is generally the fact? Do we

not sympathize more with those who have moved in the higher circles when they do wrong, than with those who are confirmed in their iniquity? We should look more charitably on the poor convict steeped in sin, and though I would not recommend that a more lenient punishment be accorded to criminals, so that the innocent be exposed to their assaults, yet the guilty should be allowed an opportunity to reform, and they should be surrounded by good influences that will help them onward through life.

I once sat, with eleven other men, in New York, on the jurors' bench. The case was detailed in every particular by the lawyers and witnesses, and we retired to hold a consultation. In about an hour we had all decided, with the exception of one man, who could not, or would not, understand one of the most important points of the evidence. After we had remained for three or four hours, and this man was still as far from coming to the point, I proposed to examine his head, and found that he had an uncommonly large organ of Firmness, and was unwilling to give up his own opinion. I remarked to him that such was the case, and that it was useless for him to detain the remainder of the jurors from their business; that for once in his life he might as well submit to the majority. He thought it over and replied, "Well, I suppose it is my dogged firmness or stubbornness that is in the way, and though it is a difficult matter for me to bend to the will of others, I see myself in a new light, and will begin here to endeavour to correct this excess in my character." The result was that the verdict was soon rendered unanimous in favour of the prisoner. I have no doubt but that in a majority of cases which jurymen have to decide, they are influenced by their own peculiar characteristics.

A knowledge of the effects of the condition of the body over the mind has operated very favourably in the English Parliament, as many of the recent Acts that body has passed will indicate. I refer particularly to those in reference to factory children. Not many years since, little children were sent to work in factories, before they were tall enough to stand up to the table at which they worked, and they were obliged to stand upon something, by which means they could reach their work. Many were not only cut off in their early childhood and youth, but many others were deformed for life, and were partially developed, not being able to read and write. The legislators, understanding that the body as well as the mind must receive attention, enacted statutes to prohibit children under a certain age to work at all in the mills, and the youngest were to attend school a part of the year. Associations were formed to suggest means for recreation and improvement, and now there is a much greater degree of health and morality, as well as education, where these laws are enforced.

Those whose business it is to make laws for the improvement of society might form better codes of justice, if they understood the powers and capacities of the mind. The Hon. Horace Mann, celebrated in all countries for his efforts to promote education, said, "I declare myself a hundred times more indebted to Phrenology than to all the

metaphysical works I ever read. It is a guide to philosophy, and a handmaid to Christianity."

Professor Silliman gave his testimony as follows:—"Phrenology undertakes to accomplish for man what philosophy performs for the external world, it claims to disclose the real state of things, to present nature unveiled and in her true features."

Phrenology and Physiology combined teach the adaptation of the body to the mind, and the necessity of a good constitution, as well as a healthy condition of the mind, and the true sources of enjoyment. Genuine happiness comes from the normal, legitimate, and united exercise of all that belongs to enjoyment. When we gratify one faculty at the expense of another, we secure as much pain as pleasure. When a man gratifies Alimentiveness, and drinks to intoxication, he only obtains, for the time being, a kind of excitement that he calls pleasure. He, at the same time, induces *delirium tremens*, and other diseases that cause much damage to his family and to society at large. Then the great endeavour should be to do everything which shall tend to harmonize the various powers of the body and the mind.

Phrenology is an all-important aid in choosing suitable companions for life. By understanding it, one is enabled to find that combination of faculties and temperaments which will produce happiness in married life. Much depends on the mind of the companion, and many fail to secure the one who shall make them happy. The trouble generally is, that there is a want of adaptation. I have enlarged upon this topic in my Lecture on "Courtship and Marriage," but will give one illustration here. The only daughter of a very wealthy man in B— married privately her father's coachman. This enraged her father so much that he disinherited her. The young couple moved to a neighbouring city. For a time all went well with them, and the young man obtained some kind of mechanical employment, and earned enough for their support. Gradually he began to imbibe a taste for alcohol, which soon had the mastery of him, and as gradually he neglected his business, till poverty stared them in the face, and then love went out of the window. The sequel is, that at the present time his wife is a mendicant, and eats the bread of charity. Some might say that she has received the just meed for her ingratitude, but if her father had understood the mind and its wants, he would have provided suitable company for his daughter, whereas he secluded her from society, for fear that she should make a poor marriage, and the silly girl did not know what qualities she needed in a companion to ensure happiness. Phrenology recognizes the principles of morality, and teaches no doctrine that is antagonistic to the pure tenets of Christianity. There are many who suppose that its tendency is to exalt a person in his own estimation, but no one can perceive and deplore the depravity of man more than the person who looks with a Phrenological eye, but he recognizes it as coming from an abnormal, morbid, and perverted, uneven development of the mind, rather than from its normal action. The primitive function of every faculty is good, and its proper exercise is necessary to the happiness and perfection of man.

All excellences are not combined in one person. Byron and Scott, with all their varied gifts, were lame. Homer, the great poet, was blind. Johnson was full of disease, and so we might speak of nearly every distinguished man. In a man's strength frequently lies his weakness, as in the case of Napoleon, whose will and ambition gave him power, and having elevated him to a high pinnacle, caused his downfall.

Some are very good when there is no temptation, very pious when about to die, very innocent and virtuous when they are afraid to do wrong, much opposed to war when not insulted, can make excellent resolutions in private for future guidance, are very courageous when there is no danger, are much better behaved in company than at home, are more honest when watched, are more pious in church than in the family. We can never doubt the depravity of a community in which there is more money spent on rum, tobacco, and opium than for education, missionary operations, and the promulgation of religious and Christian views, or where there is more expended on distilleries than for chapels, churches, and missionary stations.

Phrenology explains much with reference to failures and success in business. One cause of failure in business arises from an imperfect organization.

Some persons commence work with a feeble mind, and they do not succeed because their mental qualifications are very inferior. A young man, with a very feeble mind could not take care of his own property, because he did not know the value of money, and was obliged to have a guardian. By early discipline he, perhaps, could have succeeded better than he did, but his life would have been a failure whatever he might have attempted.

Many individuals commence a business for which they have not the natural qualifications. They have neither the talents to plan their work, nor to comprehend the plans of others, and hence their labours result in imperfection.

Many individuals are forced by their parents to engage in a business in which they cannot succeed, for they have not the natural capacity.

A lady in New Orleans brought her son for an examination, and wished to know "for what he was the best adapted." In the course of the examination I replied, "that with his strong constitution, prominent perceptive faculties, and very large Constructiveness, he would excel in the use of tools in some mechanical department." With great indignation, she replied, "Do you suppose I am going to make a *mechanic* of my son?" "What would you have him become?" I asked. "A clergyman, to be sure." I told her "that he was naturally defective in Veneration and Spirituality, and had not the natural organization to sustain himself in that calling."

"Well, Veneration or not, a clergyman he shall be," said the ambitious mother. She went away apparently dissatisfied. I afterward learned that her husband had recently died, and that he had been the architect of the splendid Custom House then being erected, and destined to be the most costly and magnificent building in Louisiana. It is

quite probable that the boy inherited the father's skill and ingenuity, and would have followed in his footsteps with much credit, but it is doubtful whether he will equally adorn the pulpit.

Hard labour without good plans fails to produce satisfactory results. Many men work very hard, but they have no settled purpose in life, only to drudge on from day to day in a kind of routine, without interest in what they do or accomplish. They hardly know why they toil, but work as necessity presses upon them. Some can form schemes or lay plans for others to carry out; they can sit in their office, and with brain-labour furnish employment for 300 men. They have the natural organization to do this, and are much better qualified for such a position than to go into the fields to labour, or into the quarries to dig stone. Should they attempt either of the latter employments, they would fail in their efforts.

Some can succeed in business simply because they can manage to invest what they make profitably. Others may toil as hard and even more diligently, but they expend as fast as they make, and sometimes their expenses are beyond their incomes. Some live faster than they can generate vitality, and the consequence is that they early break down in health and strength. Some will overwork in one day, and exhaust their vital forces, so that they cannot do anything on the succeeding day. None need be surprised at the ultimate failure of such persons to accomplish much in life.

Some know how to take advantage of circumstances, and to adapt themselves to the occasion required. There is a fitness for all things, but our time is not always God's time. Moses thought that he was ready for his work when he slew the Egyptian, but it was necessary for him to spend forty years in the wilderness before he was prepared for his mission. When the Scotch regiment was at Balaclava, everything was prepared for the combat, and "every bullet emptied a saddle."

Man is the noblest work of God; was made by design, and for a specific purpose. All his various powers are adapted to certain relations of life and conditions of things, and education is only complete when every faculty of the mind and function of the body are actively developed and devoted to a good end.

Many men have been persecuted, imprisoned, and burned at the stake for advocating views that are now popular, so that no one need be discouraged if their own peculiar views are disbelieved by the mass, for if they are founded in nature, they will ultimately prevail. Perfection depends upon a full development, legitimate use, and right direction of the whole mind, the superior part taking the lead. Let us not forget that whatever may be our circumstances, it is "the mind that makes the man." It should be the aim of us all to arrive as near perfection as possible, for the more disciplined and developed we are in this life, the better shall we be prepared for our eternal existence.

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